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# FOREWORD

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SELECTED ARTICLES ON RELIGION IN THE USSR

[Following are translations of selected articles on religion. The title of each article is listed in the table of contents, along with source and other bibliographic information.]

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## OCCUPATION -- PARASITE

Following is the translation of an article  
By E. Mayat and I. Uzkov entitled Professiya --  
Parazit (English version above) in Nauka i  
Religiya (Science and Religion), pp. 26-33,  
Moscow, No. 12, December, 1960.

Alexei Tolstoy's "Darkness and Dawn" contains this episode: a tramp-deacon states the following about himself upon interrogation at headquarters:

Occupation -- parasite, education -- anti-scientific.

The "pilgrim" had some conscience left. It is possible that the situation in which he found himself demanded it, but he did define his place in life.

The numerous and ravenous breed of parasites has long since been liquidated on Soviet territory, entire classes and groups of these freeloaders have been destroyed. Mold, however, forms in certain dark corners and cracks where fresh air and light do not penetrate. There are still people whose "occupation" can not be called other than that of being a parasite.

There is a special breed among the spongers and slaves which specializes in the "godly" department, serves "on behalf of the heavenly king", and at the same time on behalf of the "devil". These are various "saints", "zealots", "prophets", "healers", "eccentric fanatics", and other "godly" people. They wander through our country, become entrenched around monasteries or churches, disseminate lies, indulge in hypocrisy and ensnare gullible people.

The present day orthodox church spawns and supports these freeloaders, just as it did in the past, in "the name of Christ", even though officially it refuses to have anything to do with them.

To say nothing of sects, especially the anti-government and wildly fanatic ones that do not recognize the laws of the Soviet government and exist secretly. It is profitable for the organizers and leaders of these sects to keep their followers deep underground. There they are able to control both the pocketbooks and the souls of the believers without outside interference. In pursuit of profit, they feel no qualms about using any means. They arouse religious fanaticism, kindle general psychosis, lead people to insanity on religious grounds, lead them to wild worship of "deities", tortures and self-tortures and even bloody human sacrifices to the sectarian god.

The parasites contaminate the believer with the poison of hatred towards life and to all that is human. They trans-

form weak willed people into useless persons, and sometimes into persons who hate humans and are dangerous to society and into slaves who have no concern for the interests of the people.

Here are the "activities" of one of the sects that operates in the Tambov region.

#### How the "Saints" Appear.

Several "saints" appeared in the Tambov region in the years after the war. A certain Kozyr' Terentiy for instance, who proclaimed himself to be the Archangel Michael, appeared at Morshansk. He later ended in court charged with bigamy. His friend Kuz'ma Goryachev claimed to be Alexei Romanov. He fathered a son by some "virgin", L. Leonova. There were believers who worshiped this boy and considered him to be "Jesus".

The greatest respect until recent times was enjoyed by a "sagacious" and "clairvoyant" Filya -- Filipp Korolev from the Kuksovo village of the Lysogorsk area. At one time he was a pious cripple. He eventually encountered a resourceful woman -- Pelageya Pershina. She cleverly purveyed his ailment and muteness into a considerable income: she made up a tale about how Korolev was a person of "royal blood" and was born of a secret love of some Tambov countess. She skillfully spread the rumor that Filya was a "clairvoyant" who "sees right through everything".

Filya accompanied by Pelageya travelled throughout the Tambov region and fooled people for fifteen years.

In 1946 this "little fool" built himself a large house. This house contained approximately 200 icons and 35 icon-lamps constantly burned before them. The cellars and barns were overflowing with grain, flour, produce, various pickled foods and jams. The chicken coops belonging to this newborn property owner contained many chickens and the pond was filled with no less than a hundred geese and ducks.

Filya was driven through the streets in a two wheeled cart which was pulled by two or three women. They took hold of the shaft and drove the "prophet" from one settlement to another at a trot; there was also an escort of worshipers composed of twenty to thirty women who accompanied the "saint".

His patients lined up for an audience with the "prophet". The fee was not less than five rubles. The mute would mumble inarticulately, and his cunning partner, Pelageya, "translated" his mumbling and collected the bribes. This is how the "birds of heaven" lived: they didn't sow or reap but collected for their "granary". This outrage did not cease for

fifteen years. Everyone chuckled, and shrugged their shoulders saying: "What can one do with a fool?" In the meantime the "fool" continued to conduct his shady business.

Another Tambov "saint" -- "Vasya of the region" as he was called, enjoyed a great reputation among the believers. His relatives called him a "prophet", forecaster of fate; he was also attributed with the power to heal women's diseases. He was led around the entire region. The cure was Vasya's urine. The worshipers bought it at a very high price. The women bathed, dressed and treated their idol with vodka. To spend a night with him was considered as very good fortune. One night this "saint" died from drunkenness in the bed of a woman-patient.

There was another "prophet" -- one Lyakhovskiy. He called himself "a son of the lord" and organized a group of his followers in the vicinity of the village of Michurin. He exhausted them with prayer and brought about psychosis with his forecasts of the end of the world. Once, after hours of praying, the believers ran out into the street with wild cries and began to beat the passers by and to throw burning torches on straw roofs. A fire that started as a result of this destroyed 14 houses.

A "saint", Anastasia Krikova, called Veryatinskaya, only recently stopped wandering throughout the Tambov region. Krikova survived an attack of meningitis and became feeble-minded. She constantly muttered all kinds of nonsense. Her enterprising relatives declared the woman to be a "prophetess" and a "healer" of all diseases and used her to make a profit. During the war "mother Nastyunya" had barrels of butter and a lot of other produce.

The treatment by this "saint" was not complicated. She chewed bread and spat it into a bucket of water, after which the water was considered "holy" and was supposed to cure one "of all sickness". "Nastyunya's" urine was also for sale, as well as the dirty water that her clothes were washed in.

#### "The Saint" and her Sacrifices.

Lyuba Kislyakova at one time finished the technikum in Moscow and worked in a textile combine. Then about ten years ago she left work "for religious reasons", became a tramp, and started spreading a new "faith".

"Lyubushka" taught that the present day orthodox church sold out to "anti-christ". Therefore, true christian believers must "become silent". Lyuba strictly prohibited working in the Kolhoz or any participation in the life of the society or in elections. "You cannot go to your enemies," she instructed her followers. She was once asked: "Why do you eat bread

grown by the kolhozes?" The sponger answered without any embarrassment: "I first cross the bread and then eat it."

Small and fidgety, cunning and stubborn, Kislyakova became known as a "saint", the successor in grace to Anastasiya Krikova herself. When "mother Nastyunya" was placed in the Tambov psychiatric hospital, Kislyakova became a "saint" in her own right. Even earlier she interpreted the ravings of the insane Nastya. Now she demonstrated "Nastyunya's" undershirt before the believers. The newly appointed "saint" soaked this dirty and malodorous shirt in water which was then considered "holy" by the believers, and capable of curing "all diseases". They paid tens and hundreds of rubles to this swindler for a small bottle of this liquid.

The fanatic demanded that her followers take her as an example. She disposed of her city clothes and drowned them in an ice hole, destroyed her passport and komsomol membership card, ripped off the electrical and radio wiring, considering them "works of the anti-christ". In 1956 she took the vow of silence.

Soon thereafter the founder of the Tambov sect of those that have taken the vow of silence, Lyubov' Kislyakova, became completely mentally deranged. She is presently in the city of Tambov psychiatric hospital. She makes a sign of the cross over anything she touches. This is how the career of the newly appointed "saint", tramp and parasite came to an end.

This much attention should not be devoted to Kislyakova. The case in point, however, is not her but other sectarians, whom this swindler has had time to transform into the living dead.

The daughter of a Saratov kulak, she vehemently disliked everything Soviet and disseminated all sorts of rumors, slandered our country, frightened women with her forecasts of the coming end of the world and dislodged them from their normal lives, transforming honest but gullible people into parasites. Lyuba conducted sectarian meetings in Krikovoy's house. Some 30-40 people usually gathered there. But these people who were supposed to have taken the vow of silence were not silent but carried on quite an animated discussion among themselves. They discussed means to protect themselves from the devil's influence from participating in public life, working in the kolhoz, elections and voting. Kislyakova recruited 33 persons into the sect in the Sosnovka village; in the village of Arashanov Ugol she converted 12 persons, and 9 persons in the Lamskiy Rural Soviet.

All of the sectarians left their work at the enterprises and kolhozes, became tramps, beggars and speculators. The believers, weakened by the constant fasting and exhausting prayers, frightened of the "wrath of heaven", lost their will

power and fell completely under Kislyakova's influence. She undoubtedly employed hypnotic methods. She would stare into a person's eyes and literally drill at him until he would start to struggle and to cry out hysterically.

The janitress of the school in the Gryaznoye Sosnovskogo region, Evdokiya Vasil'yevna Gorbunova, tells about how Kislyakova made her sister Nataliya lose her mind. Once late in the evening she appeared at their house and remained overnight. She climbed on the stove-bed with Nataliya and there they prayed all night. By morning her sister was in a state of acute psychotic derangement.

The parents requested Lyuba to leave the house. The sister's condition became worse by the hour until she finally died of acute shock.

Wherever Kislyakova appeared she brought sorrow into the home, broke up families, poisoned lives, prevented people from working, isolated them from society and deprived children of a happy childhood. "Lyubushka" spread her faith like a bad disease. A komsomol member, Raisa Nichushkina, worked as a tractor and combine driver in the Sosnovskiy region. Now she is an active member of those who have taken the vow of silence. She left her job and prays for days on end. Tramp-preachers find shelter at her home. Kislyakova at one time hid herself there.

### The Living Dead.

Can you, dear reader, in our day and age, imagine a person who left his family and children, quit his job and now sits on top of a pile of rags mumbling some kind of incantations and constantly crosses himself...

This person does not reply to any questions, crosses himself and you; hands which have not seen soap for a long time are covered with calouses but not where they are on the hands of working people, but on the back of his hands; these calouses are from the bows that he keeps making according to the rules, up to 2,000 of them per day. Emaciated, exhausted, covered with hair with a feverish light in his eyes... He lost all semblance of a normal human being. This is a sectarian who has taken the "vow of silence".

The working Grigoriev family lived in harmony in the village of Malye Pupki in the Degtyanskiy region. Nikolay Grigor'yev worked as a combine operator and was an exemplary family man. He loved his five children very much. But misfortune unexpectedly and unpredictably struck that family. Nikolay came under the influence of those who have taken "the vow of silence". He quit his job, left the family, built himself a thatched hut plastered in places with mud, without

windows or a stove. Grigor'yev started to redeem his sins through silence together with his relatives -- Nikolay and Mariya Kapichnikov in this cell. During the winter in bitter frost the three "zealots" kept bowing.

Nikolay Grigor'yev was like a different person. He abandoned his children, prohibited his wife from collecting the state payments as a mother of many children or from registering his latest twins at the registry office, considering that twins were the work of the devil, and finally he forbade his daughter Lyuba from going to school. This wild man sometimes encountered his children in the yard and turning the other way passed them in silence. The childrens' tears failed to move his calloused heart.

At the beginning his wife, Ekaterina Timofeyevna, also took the vow of silence following her husband's example. This lasted a whole year. But after experiencing much misfortune and losing all means for supporting themselves or the little children, she regained her senses. "How is it that everyone works but the ones that have taken the "vow for silence" consider it a sin to work in the kolhoz", she reasoned, "is it possible that ten families in Malykh Pupkakh are smarter than tens and hundreds of thousands of people? Why do we drink milk from our cows, which graze on land belonging to the kolhoz, or eat bread that was grown by the "sinful" hands of the kolhozniks and consider that normal? That means that someone is working for us and we are trying to get to "paradise" for being idle?"

Good people helped the woman to recover. Some fuel was brought to her, she received her allotment as a mother of many children, neither of which she refused. Her daughter Lyuba returned to school and is now a good student. The family's life is becoming re-adjusted. But so far it has proven impossible to return the father to his children, even though the father has also changed recently. He payed no attention to his children before; now he approaches them, pets them, remains silent and crosses himself....

E. Grigoryeva, in her letter to the "Tambov Pravda" writes: "No force on earth will make me return to this frightening, dark sect of hermits. I shall live! I want to bring up my little children as good, honest people, useful to our Homeland!"

My mother's curse goes to those who, like spiders, ensnare victims in their webs and destroy families with the dope of religion."

The brother and sister Kapichnikovs who formerly lived in the barn with Nikolay are now in the Tambov psychiatric hospital. They prayed until they lost their minds.

The life of Lidiya Sergeyevna Musatov, a mother of two children, also ended sadly after she encountered that very same

Kislyakova. Musatova, who had a secondary medical education, worked as a nurse in the Tambov psychiatric hospital. She did not believe in god and actively participated in public life, visited political science courses, and loved her children very much.

And then Kislyakova was hired as a nurse. In taking care of her little daughter, the nun told Musatova different "holy fantasies" and frightening fables about the purgatory and the final judgment day, which will "come soon".

After a while Musatova stopped visiting meetings and political science courses or to pay her union dues and even failed to participate in the Soviet government elections. The woman quit her job, refused to accept either her disability pension or alimony payments for the support of her children. Reaching the limits of fanaticism, Musatova ceased to communicate with people and took "the vow of silence until death". The mother kept her daughter Nelli from her studies, prohibited her from going to the movies, to read books or to talk to her friends or even to her relatives. Her younger daughter Nadya is eight years old but she has not had a childhood. Natal'ya Spiridonova worked as a senior medical nurse in the same Tambov psychiatric hospital. Lyubov' Kislyakova met her and forced herself into Spiridonova's confidence, promising her to "watch" her little children. Soon both the husband and wife became zealous followers of the deranged Kislyakova, quit their jobs and took "the vow of silence". They sold all of their household effects, disconnected their electrical wiring and central heating, boarded up the door and climb through the window. The room is dark, very dirty, damp; the air is sickening, and crosses are painted all over the room.

The children were left to fare for themselves. Matters reached a point where the six year old Polina was forced to obtain food for herself and her younger sister Nast'ya. As a result of the systematic periods of hunger, constant praying and threats, the children were perishing. The older kids -- Valerik and Raya -- were taken away from the parents and placed in a home for children in 1958. In 1960 two of the younger children were also taken away from the parents. It turned out that Polina was suffering complete physical and nervous exhaustion, and Nast'ya was placed for treatments in a childrens' hospital.

It was impossible to save their fifth child. Natal'ya starved her child -- she did not breast feed him. The parents refused to surrender the infant's body for four days for autopsy and interment. Finally Natal'ya Spiridonova became schizophrenic and was placed in the same hospital where she used to work.

The hospital atmosphere had a favorable effect on

Spiridonova. Her whole life was associated with the hospital. Natasha came here when she was a little girl. Here she, as an orphan, was made at home, studied and became a grown person. She now remembered all that....

Spiridonova started to talk, put on a dress and began eating.

Now as consciousness returns to her, she understands what religion did to her....

### Haters of Humanity and Slaves.

Fear is the predominant feeling of the believers, especially of the members of a wild anti-Soviet sect. Fear of god, death and of the life after death, of the purgatory, fear of life and people who may "lead one into sin", fear of oneself, one's own thoughts, wishes, aspirations.... Nothing in the world interests him, he rejects everything and desires only to obtain his own "salvation" in the world beyond through prayers. He strives to remain in his hole, to hide from life.

Fear is a strong measure in the hands of the sectarian preachers. It starts from small things such as rumors, gossip, cunningly circulated slander, from prophecies and forecasts. Finally the entire being and soul of the believer is permeated with fear and he comes under the complete control of his "spiritual advisor".

Everything in the wild sects is done in secret from the people and the government. At night, cautiously peering behind themselves like thieves, the sectarians gather for their prayer meetings. The mysterious circumstances sometimes entice younger people. Those that have taken the "vow to silence" put out sentries during their prayer meetings. Every house where these meetings are held contain secret passages and hiding places.

Mutual guarantees keep the sectarians together. Complete power over the sects is exercised by its leaders and tramp-preachers. This power is frequently supported by spiritual and frequently physical terror. The cult of sectarian leaders is exaggerated in every way. A person who is religious but loyal to the Soviet government sometimes becomes involved and drawn into an anti-Soviet organization.

The leaders of truly orthodox christians and of those who have taken the "vow to silence" are monarchists in their political beliefs. They openly declare themselves "loyal subjects of holy orthodox Russia". They teach hate of humanity and national intolerance, they slander everything that is dear to the toiling people, and extol the violator-parasites and

executioners of the working class and the peasantry as "saints".

Facts prove that the predominant majority of those who have taken "the vow to silence" are professional parasites. At best they are "individual farmers" in the village, while in the city they live off various non-labor incomes. They are bigots and hypocrits.

Russian proverbs say that "To live without work -- is to waste one's life," "To live in the world -- is to act accordingly." A simple working man of faith always said: "Place your faith in god -- but don't be without work!" The sectarians, however, who assert that they are true believers, nevertheless consider themselves without obligation to work. It has been known for a long time that when a person does not work he lives at the expense of others, he steals from others. The sectarians even try to get to "heaven" at someone else's expense. It is sometimes said that the factory owner, traders and the priest who sit on the back of the working people also work. In speaking of work we mean work that benefits everyone, work by everyone for everyone. The "work" of the parasites, however, is directed only at personal enrichment. Those who engage in this kind of "work" are not concerned with society.

Communist morale demands that a person subjugate his personal interests to common interests, that all relations between people within the society be based on a voluntary observance of the rules of life in the community of man.

These rules proclaim: respect people, their labor, their peace and rest, respect childhood, motherhood and old age. You are responsible for all that existed with you. You are master of life and everything concerns you.

What does the sectarian hate of humanity moral lead to? Its preachers are people without a country, without duty or conscience. They do not know the joy of labor and rest, parenthood, or love of humanity, children, their parents or even of life.

We have already told of the children of the Grigor'ev's, Spiridonov's and Musatova, all of whom took the "vow to silence". At best society extricates the children from the hands of these fanatic parents. One of the parents sometimes eventually breaks with the sect. It also happens that the child leaves his parents' home on his own. But the unpleasant experience nevertheless leaves a mark for life. Childhood impressions are the most vivid ones.

Let us tell of one more distressing family case. The toiling Kumitskiy family lived in the village of Krasivyyi of the Glazovskiy region. The father of the family perished on the front. The semi-literate widow was left with three children. The sectarians drew her into their organization of "truly orthodox christians". Through the mother, they "affected" the

children as well: Nikolay, Aleksandra and Zinaida.

The large Kumintskiy home suited the sectarians well and they started to conduct their prayer meetings there. The family lived rather well. Under the influence of the sectarians, the mother left her job with the kolhoz and the children stopped attending school. The family grew sickly, deteriorated, isolated itself from the whole world and became dissolute. Some 20 people gathered at the Kumitskiy home at night and prayed themselves into a frenzy. Just in case, they placed sentries out in the street.

The Kumitskiy children survived by getting occasional jobs; they dug up vegetable plots, raked garbage dumps.

Finally the time came for the older Nikolay to be conscripted into the Army. "Brothers" and "sisters" forbade him to serve in the Soviet Army since that is of the devil and a great sin. Nikolay hid in the cellar for five years. Then his brother Aleksander and a relative, Ivan Vostrikov, also went into hiding. They were also now due to serve in the Army. The mother and brothers forgot about their father who perished at the front, forgot of the very first and most honorable duty of the citizen towards his Homeland. The sectarians transformed them into criminals, people without a Homeland, without honor and conscience.

Once Nikolay Kumitskiy said this to his "brothers" in desertion: "Let's talk this over... I am tired of hiding. For five years I could not sleep peacefully, didn't raise a spoonful of soup to my mouth without looking behind my back, food that was brought to me not like to a human being but to a mangy mongrel, and not to a dog house in the fresh open air, but to a dark hole reeking of rats, which I cannot leave for hours even to relieve myself. I dream of beautiful girls and go for walks with them. I wake up because of the stench, dampness and the noisy rats, hungry and with smarting eyes because of the foul air and constant darkness. If we continue to live like this for two or three more years we shall undoubtedly lose our minds. And who wants that?"

They talked all night and by morning appeared before the district military commission. The district military commission determined from the boys' appearance that they first of all needed medical attention and sent them to a doctor. After the prolonged stay in a cellar and the constant nervous tension the three young men turned out to be invalids. They were later told that they would not be tried as they had punished themselves sufficiently. If you have come to your senses, fine, then go to work and we will help you....

At the present time all three of them are working. Nikolay Kumitskiy got married. The mother also broke with the sect after her sons and daughter did so. They now think of

their sectarian past like a nightmarish dream. There is nothing harder to bear than a realization of something that is irreparable. But it has a good side as well: the fact that they did come to their senses even though a little bit late.

### What To Do?

The stories of Ekaterina Grigor'yeva, Nataliya Spiridonova, the Kumitskiy family and Ivan Vostrikov show that not all "true orthodox" and "those that have taken the vow to silence" are hopeless fanatics. Other sectarians who have remained faithful to their beliefs until now are not all finished people either.

The organs of public health must of course find the mentally ill people and send them to medical institutions. They may not be treated indifferently as this unfortunately still happens sometimes.

It is well that the people's courts on the initiative of the national educational organs deprive fanatical parents of their parents' rights. But not infrequently, this is all done only formally. The national educational organs initiate a court process, and the courts making a decision take no further practical measures and the children remain with the obscurantists. There are also cases where the children disappear from the childrens' homes, kidnapped by their parents, who then hide them in cellars and "pound" their faith into the kids' heads that much more energetically.

No! It is impossible to remain silent about those who have taken "the vow to silence"! It is said that there are not many of them. Of course there are but a few of them. But every Soviet person is dear to us, especially a young man or a child. Not a single person must fall into the hands of these obscurantists! Prompted by our hearts, wholeheartedly, and in the name of humanity and not just formally, we must conduct a scientific-atheistic propaganda among those who have taken "the vow to silence".

\* \* \*

We have described how for "pieces of silver", for money, in order to live without working, the transients and charlatans swindle and rob religious people. Speculating on faith, they spread the wildest "prophecies" about "the end of the world", they even set the date of the "advent", they spread superstition and cause people to become mentally disturbed.

These preachers of "god's will" and destroyers of human will prompt religious people not to fulfill their obligations

towards the government, invite them not to work and not to let their children attend school.

Utilizing the freedom of religion, they engage in illegal and socially harmful activities.

It is time to block the way for all of these tramps, preachers and various charlatans who wander throughout the Soviet land under the mask of religion!

Soviet law punishes those who engage in "the commission of fraudulent acts designed to arouse superstition among the masses of the population for personal profit". This law must be fully applied against the "parasites of the toiling masses".

Idlers, spongers, no matter what mask they wear, no matter what reasons they use to justify their parasitic behaviour, including the one of allegedly serving god, are all, as far as we are concerned, egotists, grabbers, living at the expense of others.

There is a passage in the bible about wheat and weeds, which was supposedly told by Christ. The field was planted with wheat, but at night the enemy planted weeds among the wheat on that field. When the people offered to remove the weeds god told them: "Let both grow until harvest time".

No, this passage does not suit us! We are for pulling out the weeds along with their roots, to clear our Soviet field of weeds, to clear our toiling society of parasites and freeloaders.

This struggle must be conducted mercilessly. Let the ground burn under the freeloaders!

\* \* \* \* \*

## THE CLERICS OF MUNICH

Following is the translation of an article by I. Davydov entitled Tserkovnyye Myunkhentsy (English version above) in Nauka i Religiya (Science and Religion), pp. 34-35, Moscow, No. 12, December 1960.

Munich presented an unusual sight during the early part of August, 1960. To an outside observer or even to a native inhabitant of Munich it would appear that this west German city was occupied by a great and multi colored army of clerics of all ranks and suits. The reason for all this was the World Eucharistic Congress of the catholic church which took place there.

This alone would not warrant much attention from us except for one circumstance. Despite its label, the congress was occupied not so much with divine matters as with strictly lay, earthly issues, and in a manner that causes those who hold dear the fate of humanity to become alerted.

Long before the beginning of the congress it became evident that it will be attributed with the character of a kind of grandiose clerical-military manifestation on an international scale, directed against the forces of progress, peace and socialism. As early as January of this year the American cardinal Spellman, head of the american army clergy, "a general in cardinal's clothing", sent the priest John E. Kelley to Munich as his special representative. He was charged with coordinating various problems associated with the forthcoming congress, with the West German clerics, in order to ensure an openly anti-Soviet and anti-communist demonstration. Later, Wendel, a West German cardinal, who heads the "chaplains service" in the Bundeswehr, in coordination with Spellman, appointed an american chaplain, John K. Conneley, as the "liason" officer with the american troops stationed in the Federal Republic of Germany for the duration of the preparations and throughout the course of the eucharistic congress itself. Numerous other steps were taken indicating that these "producers" of the congress decided to use a religious congress for the purpose of further militarizing the church and transforming it into a component part of the aggressive-military NATO block.

What of this fact, for example. The Papal legate (representative) appointed to the congress was cardinal Testa. Prior to his departure from Rome he was accorded full military honors: at the airport he was seen off by the Italian Minister

of War, Andreotti, along with a guard of honor composed of elements of the Italian Army. The same type of reception awaited cardinal Testa at the Munich airport where he was met by military units of the Bundeswehr under the command of general Reikheldt along with detachments of Bavarian police...

During the congress, which was attended by many thousands of people from tens of countries, many sub-units of the Bundeswehr were brought to Munich along with troops of other NATO countries. The city was thick with military personnel -- soldiers, officers and generals, which lent a special tint to this catholic fete. Special religious services were conducted on drill fields, in barracks and on city squares for the benefit of the military units, along with sermons which stressed the "sacred mission of the NATO armies in their struggle against godless communism". Speeches by the "leading catholic figures" also bore this very aggressive and militaristic spirit.

Cardinal Wendel, whom we already mentioned, talked in a clearly provocative manner about "the aspirations of international communism and atheism for the domination of the world," he praised the atomic and hydrogen bombs, referring to them as god's scourge against the godless. Cardinal Spellman is one of the most avid proponents of the "cold war", -- appearing at a press conference at Munich he announced that he came to Munich as a "military chaplain of the american troops throughout the world". He told of his inspection trip by air of the american military units stationed at the borders of the Federal Republic of Germany and Czechoslovakia. "I am happy," he stated, "to once again be among my soldiers in Germany, who defend freedom and religion; I devoted my entire life to concern over the souls of men in uniform".

In essence, Spellman made it clear that he regards the eucharistic catholic congress as a means of reinforcing the morale of american troops in Germany, and endorses the aggressive steps taken by the West German revenge seekers and militarists who are plotting an attack on the German Democratic Republic, Poland, and Czechoslovakia.

The Munich congress was attended by the leaders of clerical catholic political parties, that head the governments of a number of Western countries (Federal Republic of Germany, Italy, Belgium, Franco's Spain, and others), or parties performing an important role in the political life of their countries (for instance in France).

In an article written at the time of the congress by Chancellor Adenauer, he stated that the "goal of this great catholic undertaking -- is an increased resistance to the onslaught of bolshevism."

Exceptional activity at the congress was displayed by the Minister of War of the Federal Republic of Germany, the

revenge-seeker Straus. From the tribune of the "religious" congress he promulgated a demand to "eliminate borders between countries" and to create "a unified christian Europe", while having in mind the "unification" of Europe under domination of Imperialist Germany. Frankly in sympathy with the Hitlerite bandits and presenting them in a favorable light, in addressing the soldiers and officers he called on them to be sure that the sacrifices made by the Germans during the Second World War ... "would now bear fruit".

The congress was also attended by the Italian Minister of War, one of the leaders of the Italian Christian-Democratic party, Guiseppi Pella, who acquired a sad reputation with his statement that he "would rather see his daughter killed by a hydrogen bomb than live under a communist regime". His speech at Munich was of the same general nature. The Belgian Minister T. Bo, in appearing before the conference of the so-called international catholic organizations, that took place at Munich during the course of the congress, asserted that the peoples of Asia, Africa and South America "lack a developed public opinion and political awareness" and that they are subject to the influence of international communism and therefore require intensified influence from the West.

This was the basic political line of the 37th World Eucharistic Congress at Munich. There were, it is true, some attempts to contradict this "general" (or more correctly, "military general") line assumed by the congress. At the meeting of the partisans of the "Pax Christi" movement which took place within the framework of the congress, several reports were made outlining the success attained by the socialist countries in the struggle against deprivation. There were other attempts made by individual groups of the faithful to discuss the dangerous policy of bringing the church close to the military and to defend the idea of full and general disarmament, and a policy of world co-existence. But, as it was underlined by the progressive German press, the endeavors of these groups were not rewarded with success, and the trend towards a further militarization of the church was even more pronounced at the Munich congress than it was at last year's Evangelical Congress in West Germany, as well as the course of the "cold war" of Spellman, the american general in cardinal's clothing, or in the end analysis, the Pentagon line as well as that of NATO.

The Congress at Munich demonstrated before the entire world and first of all before the millions of lay catholics, that the summit of the catholic church has grown closely together with the more aggressive circles in the West. It consecrates the crimes of the imperialists against all of

humanity, expressing its readiness to serve the aggressors  
in their intrigues against the forces of democracy and peace  
with still greater zeal.

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## LECTURES IN SMOLENSK

/Following is the translation of an article by S. Chumakov entitled Lektsii v Smolenske (English version above) in Nauka i Religiya (Science and Religion), page 39, Moscow, No. 12, December, 1960:/

A former student of the Papal Holy Academy in Rome, who has now broken with religion, a lecturer of the Society for the Dissemination of Political and Scientific Knowledge of the Lithuanian SSR, D.Z. Beschastnyy, recently conducted a lecture tour of enterprises, institutions, schools; he also appeared before railwaymen and in house committees of the city of Smolensk. He read a cycle of lectures on the theme: "Eleven Years in the Vatican". D.Z. Beschastnyy reveals the reactionary activities of the Vatican and its lackeys in terms of live, vivid examples; he tells of how a saboteurs' nest has been organized within the walls of the Academy, which is engaged in training spies and saboteur-intelligence agents, who are then sent to the USSR and countries of the people's democracies.

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## CHRISTMAS SERMON

Following is the translation of an article by F. Oleshchuk entitled Rozhdestvenskaya Propoved' (English version above) in Nauka i Religiya (Science and Religion), pp 43-48, Moscow, No. 12, December, 1960.<sup>7</sup>

Many members of the older generation undoubtedly remember what a strong impression Christmas made on them when they were children.

The church dressed this holiday in attractive clothes in order to present various religious ideas and moods to the faithful under their cover. And what were those ideas and moods?

The ideas of the Christmas holiday are clearly expressed in the bible stories. Jesus, they state, assumed man's image in order to help mankind save itself from sin, damnation and death. According to the gospel from Mathew: "and she shall bring forth a son: and thou shall call his name Jesus. For he shall save his people from their sins".

This thought is corroborated by the church fathers: Varnva, for instance, states that -- "Jesus came to wash off the original sin"; Iriney states that -- "Jesus must unite god with man"; Afanadiy -- as a result of this event the people "acquired immortality and became gods"; Efrem Sirin -- "Jesus came to rejuvenate all creation"; Evseviy -- Jesus became incarnate in order to "destroy injustice and to increase virtue", and Ippolit asserted directly that Jesus came as a "saviour".

Is it not surprising that miracles occurred, according to the bible, in honor of an occasion as exceptional as the "advent of a saviour", when angels flew about a star-studded sky announcing to man the blessed tidings, and sang: "Glory to god in the highest, and peace on earth, good will to men". These words essentially contain the essence of the "Christmas" ideas. Let us attempt to investigate them.

It is a pity, of course, that the people did not yet have a well developed technology, by means of which it would have been possible to record this amazing picture and to preserve it for the edification of posterity. It is true that the church attempted to make up for this deficiency. Hundreds of works of art were created by famous artists on its commission, which represented biblical scenes in various ways: here was the crib and the virgin Mary, and the carpenter Joseph, along with the oxen and the donkeys, as well as the wise men and the angels, the star of Bethlehem and the shepherds who came to bow to the newborn.

Nevertheless, every unprejudiced person in reading these

christmas stories began to get many doubts, especially now, when the traditional dwelling of the gods -- "heaven" is under intensive assault: sputniks are sent up there as well as rockets and cosmic ships, and not even a trace of the "kingdom of heaven", which is referred to in religion, is revealed. We therefore ask what sense is then contained in these words?

### Glory to God in the Highest.

Like many others, I studied in an ecclesiastical school during the Tsarist time. Such an educational institution, it would appear, should fortify the students' religious faith; in reality, however, the school seriously shook and undermined it. This is easy to understand. On the one hand the student came into daily contact with the surrounding real life, with material reality. On the other hand -- the priest in the classes on religion asserted that the surrounding world is not real. The real world is the spiritual one, supernatural, inhabited by ethereal creatures such as gods, saints and angels.

The unknown is always intriguing. It was so in this case as well. Questions arose as to what was this world, where is it located and how does god look; is it possible to know him? In studying the "orthodox catechism", written by a well known obscurantist, Metropolitan Filaret, we read that: "god is an eternal spirit, he is omniscient, omnipresent, all holy, almighty, unchanging, infallible, infinitely perfect". The answer to the question -- "Is he cognitive?" was always -- "No, he is above any cognizance, not only of man but of the angels."

It therefore turned out that no one on earth was able to be cognizant, that consequently the very basis of our viewpoint, the very essence of our concepts of the world, of our place in the Universe must be accepted on the basis of faith.

Another question arose: where do the churches and their servers obtain all their knowledge about the supernatural world? How, for instance, do they know that at some time in the past, specifically about two thousand years ago, god sent his only son to earth, so that he would assume man's image, would undergo torture for man's sins, would die, thereby saving man?

The source of these assertions, as we were told, were the so-called "holy books" -- the bible and the gospel. But not a single one of these gospel stories about Christ is substantiated by any kind of reliable witness accounts. This is of first importance. Secondly, these stories contain such a great number of discrepancies, that their validity is subject to well justified doubts. Christ, for example, is called by different names; the names of his ancestors are also different;

the circumstances of his birth are described with variations, and many other points. In essence, the more one becomes acquainted with this, the more convincing it is that all this is a product of imagination.

The history of other peoples substantiates this conclusion with further impetus. It turns out that this type of stories are found not only in christianity but we also find it to be a part of such "heathen" religions as buddhism (Buddha), the Persian religion (Mithras), the Egyptian religion (Osiris), Phrygian (Athis), Babylonian (Tammuz), Phoenician and Greek (Adonis), as well as many others. How is all this explained?

The development of science over many centuries, all of man's experience, indicated that the supernatural world, preached by religion, does not exist. The world is material in nature. The world was not created by any gods, as it was so justifiably pointed out by some of the ancient philosophers. The world is eternal and without end. Being in a constant state of development, the matter yields various forms including the highest one, which is man.

Throughout the history of man there was not a single instance where a human being had direct dealings with the supernatural world or would establish direct contact with some sort of unearthly creature, could see deity or have a conversation with it, would receive from it what he asked for or expected.

Gods are a creation of man's mind. Religion is a distorted reflection of the surrounding reality in man's mind. Faith in the supernatural occurred at a time when man was still helpless in his struggle against nature and social oppression. He did not have sufficient power, and therefore created a substitute for power in his own mind.

At the present time many theologians are forced to admit the unreal and mythical quality of Christ, the groundless nature of the gospel stories regarding his birth, miraculous activities and miraculous death.

Therefore to accept what the church states about Christ at face value is unfounded; it is senseless to consider that the christmas feast marks some real event that occurred in history; it is also senseless to suppose that people should praise the almighty as a result of this event.

Let us see what the case is in the other proclamation by the angels.

#### And Peace on Earth.

Bloody wars have hung over humanity for thousands of years like Damocles' sword. It has recently been calculated

and reported in the foreign press that over the past five thousand years humanity experienced 14,513 wars, losing 3.6 billion people in these wars. The common people have always naturally dreamt of a time when peace will come and it will become possible to live in peace and happiness.

Almost two thousand years passed since the mythical birth of Christ. A period of time more than adequate for the promise to come true. It is asked -- have wars disappeared?

Wars took many lives under the slave system, i.e. before "the birth of Christ". Wars became even more frequent and bloody during the feudal epoch. World wars appeared during the Twentieth Century. Over ten million people lost their lives in the first one, and over thirty million during the second one. At the present time humanity faces the threat of a new war, an even more frightful one than all the preceding ones. It could remove entire continents from the face of the earth and destroy hundreds of millions of people.

In the light of such facts it is asked, where is the peace promised by the angels?

It is true that at the present time some real possibilities for eliminating war have come about, to banish it from human society. The powerful socialist camp, the zone of the world, the world organization of the partisans of peace -- these are the forces which are in a position to end all wars and to assure mankind a real and a durable peace.

Why, then, if this problem could be resolved by man, was it beyond the capabilities of the gods? Why did the christmas promise of peace on earth turn out to be nothing more than an empty sound?

This, in our opinion, is easily explained. The christian religion, just as any other religion, is incapable of resolving this type of problem. The church, as pointed out by Marx, Engels and Lenin, expresses the interests of the exploiting classes. And these classes are the slave owners, feudal lords or capitalists, who always pursue a policy of force, oppression, exploitation and enslavement of the people, both their own and other peoples. Such a policy leads to wars. It would therefore be quite naive to suppose that religion, which serves the interests of the exploiters, is capable of condemning wars and to make representations against them.

During the 11th-13th centuries the feudal lords of Western Europe undertook a whole series of wars, that were waged for the purpose of destroying and depriving the wealthy countries of the Arabian East. The christian church, which at that time was a powerful slave owner, not only blessed these wars with the name of god, but called them the "crusades", and itself took an active part in the "liberation of the Holy Sepulcher".

In the 13th Century the German knights organized a crusade against Russia. The church blessed this bandit war. "The crusaders" violated the borders of our Homeland, but were completely scattered by Alexander Nevsky.

It would be quite tiresome to enumerate all the wars that were endorsed by religion and blessed by the church. This would involve mentioning almost all the wars that are known to us. It should be stressed that the situation is similar at the present time.

In a century when the aggressors possess a monstrous means of destroying people -- atomic weapons -- it would appear that the primary duty of the religious organizations and of the servants of god would be the task of ridding mankind of this frightful threat and danger. Practice, however, indicates that only some individual religious organizations and actually just a few servants of the cult participate actively in the struggle for peace along with the broad masses of people. Most of the clerics, quite on the contrary, propound militarism, stand for the arms race and for a policy of war. It is worth listing even such names of church patriarchs as those of cardinals Spellman and Cushing in the USA, Felten in France, Ottaviani in Italy, Wendel in West Germany, and many others. No one is as articulate in expressing their opposition to contact between capitalist and socialist countries as they are. No one appears with such frenzy against the idea of peaceful co-existence as these "peace loving" servants of Christ. Archbishop Dibelius (Federal Republic of Germany) has even talked to a point where he professes that the atomic bomb is a "blessing" as those killed by it would get to the "kingdom of heaven" that much sooner.

A eucharistic congress recently took place in West Germany. Its main purpose was the international meeting between the soldiers and the military bishops from various nations. This was a real military demonstration during which the bishops competed with the generals in fanning hatred towards communism; it also consisted of revenge and militaristic propaganda, and in appeals for a new "crusade". If there really was a Christ, and if he could see how his "servants" are now behaving, he would probably be extremely ashamed of them and of the consequences he himself wrought on mankind with his "christmas".

Religion never was and never can be in its own nature a means of preventing wars. It is not in vain that the mythical Christ himself is reputed to have said: "Do not think that I came to bring peace to earth. I came not to bring peace but a sword." The same thing was written by a Hungarian archbishop, Prohoska, in his christmas sermon: "The gospel is love and peace. But this is the type of love that brought fire

as well as a sword and a whip to earth."

This is the case of the good tidings of christmas. How does the other holy tiding, proclaimed by the angels, appear in reality?

### Goodwill to Man.

Goodwill means the desire for happiness, an aspiration for good, for conditions which would create free, friendly, comradely and cooperative relations among men. It is difficult to overevaluate such a promise.

In the pre-christian world, the relations among men were determined on the basis of a slave system. The slave owner was the complete master of the slave, he could buy or sell him, he could feed the slave or torture him with hunger, he could even kill him without any fear of consequences. It is natural that there was no "goodwill" among men under such circumstances. The slaves and slave owners lived in a state of constant, sharp and intense struggle. Being deprived of the most elementary means of existence the slaves hated their oppressors, and the latter in turn repayed the slaves with the same.

But did the relations among men improve after the "birth of Christ"? Christianity did not even condemn slavery, did not refuse to have anything to do with it. Quite on the contrary, it called on the slaves to serve their masters not for fear but for conscience, it turned all of humanity into "god's slaves".

The position of the serfs was even worse, but christianity supported and endorsed feudal oppression as well as the exploitation of serfs. Martin Luther called for the decapitation, beating and hanging of mutinous serfs.

Christianity at the present time blesses with the name of God the most cruel exploitation of man by man under the existing conditions of capitalism. It justifies hunger, poverty, illiteracy, disease and all other misfortunes that befall the workers under the rotted system of capitalism. One of the big church leaders in the USA recently announced that god, who allegedly controls man's fate, himself established a system whereby the world should have both the rich and the poor for a better test of man's virtues.

At the present time the attention of the world is centered on Africa, on that truly unselfish and heroic struggle for freedom and independence which is presently being conducted by the colonial peoples of this continent. Who, it is asked, deprived them of this freedom, who placed the shameful yoke of colonialism on them? It is not long ago that many of these countries had a highly developed culture. As a result of the so-called civilizing mission of the imperialists they

have been pushed far back. Christian-colonizers acted against the African peoples with fire and sword.

Caputsin Renshon asserts that over 13 million negroes were exported as slaves to America from the Congo alone. The total number of negroes exported from Africa by the American slave traders, as computed by the historian Dukass, amounted to 150 million persons. During the 19th Century raids by the slave traders were supplemented by another disaster -- colonial seizures of land by the capitalist countries. One of the participants of these land seizures described the subjugation of people as follows: "Naked women run, clutching infants, screaming in terror. Frightened children follow them, grasping them by their legs... and they are confronted by rifle muzzles ... the scurrying people look at the horrible weapons in desperation and... meet the bullets. Crows and griffons circle the corpses. We continue on our way leaving mounds of bones behind us. We murdered people, destroyed the population of entire regions. We brought back a barrel full of ears that were cut off the prisoners."

The christian missionaries promoted not only the seizure of colonies, but assisted the colonizers in their merciless exploitation of the enslaved people. They entreated the population of the colonies in the name of god to work without complaining, promising them paradise in the hereafter as a reward. It is no wonder that the population of the colonies hates the missionaries so vehemently.

But does the entire matter concern just the colonies? Religion and the church do everything possible to increase the hardships of workers in the capitalist society. They promote discord among the peoples, they set the believers against the non-believers, the followers of one religion against the followers of another, they introduce discord into families, into the relationship among the sexes, they attempt to split the unified front of the workers struggling against their exploiters. In general, they attempt by all possible means to eternalize the "grief and sorrow" which is the lot of the workers in an exploiting society.

This is the "goodwill" brought by the birth of Christ to the suffering humanity.

#### What is the Deduction?

Is it not clear to everyone that a holiday like this, propagandizing such harmful, reactionary ideology is unsuitable for the workers? It contradicts the basic interests of the people and particularly under the conditions of the building of communism.

Alexander Smirnov, in a sermon devoted to christmas and published in the "Journal of the Moscow Patriarchate", writes: "At the present time, more than ever before, it is evident that the time is not far off when, not just the far seeing angels, but all of humanity will be able to say with a sigh of relief: yes, finally there is "peace on earth", and its poets and artists will be able to proclaim the advent of peace on earth like the angels in heaven."

It is true, the time of peace on earth is coming. We see that and rejoice. But it is coming not at all because of the fact that two thousand years ago Christ was supposedly born and reformed the nature of man, and gave him a different heart and soul. No! Peace is coming because people are now able to tie down the aggressors and to force them to adhere to a policy of peaceful coexistence. The hearts and souls of those who swear by the name of god at every corner, all those adenauers, eisenhowers, rockerfellers and nixons, however, still remain just as hardened and full of hate for humanity as before. A new era in the life of humanity is coming about because the time for it has arrived, the necessary premises have come of age, forces have arisen that are capable of ending the rotten and shameful system of exploitation.

A new world was born in October of 1917, the first country in the world to undertake the building of socialism arose. Under conditions dominated by capitalism, however, it was impossible for the relations between countries to form on a basis of peaceful co-existence for a period of time.

At the present time the balance of power in the world has changed. The presence of a powerful socialist system, a zone of peace, a combined national movement of the peace partisans create real premises for a struggle towards a complete elimination of war from the society of man. A turning point has arrived: it is not capitalism but socialism that has the decisive influence on the course of historical development.

The Soviet delegation headed by N.S. Khrushchev, by exposing the aggressive policies of the imperialists at the United Nations, directed another crushing blow at the partisans of war and promoted a further consolidation of the forces for peace in the world.

A new ideology is growing in the minds of men as well as a new outlook, a new life is taking shape under the influence of the great successes attained by socialism, an increase in the activity of the working class, a tumultuous intensity of the national liberation movement and the great achievements of science and technology. If there are still people who continue to adhere to anti-scientific and reactionary religious outlooks, who observe certain religious holidays, their behaviour

may be principally explained by the fact that such people have not thoroughly thought out their relation to religion, have failed to take a critical look from a reasonable point of view at what they have heretofore been believing blindly.

Let the believers think out their relationship to the christmas holiday, evaluate everything that they know regarding this matter, take into consideration all that is said on this subject by science and practice, and then decide whether they should celebrate this holiday in the future or to end this practice. We would very much like to hear their opinion on this subject.

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## ANTI-RELIGIOUS WALL NEWSPAPER IN THE SOVKHOZ

Following is the translation of an article by I. Vodkin entitled Antireligioznaya Stengazeta v sovkhوزه (English version above) in Nauka i Religiya (Science and Religion), page 74, Moscow, No. 12, December, 1960.

A wall newspaper called "The Sovhoz Gardener" comes out regularly in our sovhoz, not less than once a month. A humor pamphlet, "Krokodil" is also published here. During the latter part of last year another newspaper called "Atheist" made its appearance.

Anti-religious propaganda was previously conducted only through lectures and discussions at the different production sections.

In order to reach larger groups of workers and employees, the party organization decided to publish a special wall newspaper. Each issue of "The Atheist", which propagandizes the achievements of science and technology, exposes the reactionary essence of religion; the issues are occasionally timed for publication on church holidays. The wall newspaper is well illustrated with extracts from magazines and drawings made by local artists.

Several issues of the "Atheist" appeared during the current year.

Articles and items contained in the fourth issue, which appeared just before easter, were read with great interest. The first article told how some workers at the construction workshop get drunk during religious holidays, miss work and break up their families.

"Our Daily Bread" was the title of an interesting item, which disputed the religious myth about how man is allegedly supposed to obtain his bread by the sweat of his brow. The Soviet people, it stated in that item, are constantly letting more and more hard work be performed by powerful machines; automatic factories have now been built even for the baking of bread.

The wall newspaper "Atheist" is performing a great and useful task.

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## NEW TRADITIONS OF THE LETTISH PEOPLE

Following is the translation of an article by Z. Asoyan, L. Kopelev, R. Orlova and S. Rappoport entitled Novyye Traditsii Latyshskogo Naroda (English Version above) in Nauka i Religiya (Science and Religion), pp. 69-72, Moscow, No. 12, December, 1960.

### A Person is Born.

The club had an unusual appearance that day. The president's chair was moved over to the side and the center of the platform was occupied by a child-sized chair. Behind it stood a guard of honor composed of smartly dressed pioneers. The hall was decorated brightly and festively -- there was greenery and flowers everywhere, flags were waving and the orchestra was playing.

It seemed that the whole village was gathering in the clubhouse. Today was the day for an unusual celebration the principal cause for which were the very young ones; this was their first namesday -- a civil assignment of a name, which they will bear for the rest of their lives and which they will have to keep clean by winning the love and respect of the people and perhaps even great glory.

The chairman rises and names the parents. Together with the godparents, the parents mount the platform to the strains of a solemn march with their child and seat him on the small chair. The age of the ones having their first namesday today varied from several months to 6-7 years; celebration is being conducted in this small Latvian town of Kandava for the first time today, and the parents who did not baptize their children in church want to participate in this civil ceremony even in those cases where their children are already not infants.

"...You must be a strong, real person, the kind about which the great writer Maxim Gorki said: 'A person with a capital letter!' Today Society admits you into its family and rejoices for you who are so small, active and brave, even now wanting to know everything. Your future is bright. The country of peace and friendship -- the Union of Soviet Socialist Republics stands on guard of your life and freedom."

These are the opening words on a certificate giving the child a name, which is given to the parents. The father and the mother as well as the god parents of each child are presented with flowers here on the platform, and the one celebrating his namesday receives gifts from the kolhoz. The chairman of the

local rural soviet, the director of the local group of the Society for the Dissemination of Political and Scientific Knowledge, the secretary of the komsomol organization and kolhoz representatives address them with warm greetings.

The orchestra plays again and the tiny one, accompanied by his real and named parents, leaves the platform and returns to the hall. The next namesday celebrant mounts the platform.

The celebration was concluded by participants of the artistic circle who provided entertainment.

This holiday passed happily and in an animated fashion. Everyone was preparing for it in order to conduct it with more solemnity and interest.

### Religious Prejudices and Folk Customs.

Each believer and sometimes an unbeliever turns to the church on the occasion of many events taking place in his family -- both happy and sad. The birth of a child, the coming of age of the young men and women, marriages, funerals and memorial day celebrations all were for a long time marked by the Lettish people in church. In former years they were obligated to do so by law. After the advent of Soviet power the religious ceremonies lost their juridical power, but few refuse to take part in them both in the cities and in the villages; they became tradition. Much effort was exerted by the church to preserve these traditions. They have exceptional significance for the church as they permit the church to penetrate deeply into the lives of the people, and to be a part of the most memorable events of their lives. In addition to that, baptisms and confirmations, church weddings and funeral ceremonies are a main source of revenue for the church.

The atheists have for more than one year called on all conscientious people to limit themselves on those occasions to a civil registration of those acts. As a result people started to turn to the services of the church with less frequency, but this success was not commensurate with the efforts expended, for there was at least one concrete flaw in this: the atheists were unable to at first separate religious prejudices from folk customs. The first can and must be surmounted, for they are alien and by nature animose towards the people and to their needs, their work and life as well as to their basic interests. The former may have deep roots and satisfy spiritual requirements of the masses; therefore it is impossible and not necessary to struggle against folk customs.

... The birth of a new person is a great joy, how can it not be marked in a solemn manner, specially, unforgettably! Or is it not a deep need not only for the close ones but for all

of society to accompany a person on his last trip in this world. Not only obeisance to the memory of the deceased but respect to the surviving ones require a special ceremony in this case.

... Soviet power became established in Latvia in 1940, the church was separated from the state and the school from the church, the time came for the advent of circumstances favorable for a struggle against ignorance, religious and all other prejudices and false beliefs. But war came soon thereafter accompanied by disaster and destruction. Latvia lives in the new way for only 15 years. It is no wonder that the influence of the church here is still great. It is no wonder either that the extensive and active work by the atheists did not take the most effective form right away.

The remarkable movement for new traditions began here only two years ago and has subsequently received wide development. To separate religious prejudices from healthy folk customs -- to sever the first and to support the latter! that is the motto of the Latvian atheists.

#### Are New Rites Necessary?

Our brigade of workers and activists of the All-Union Society for the Dissemination of Political and Scientific Knowledge visited many villages and cities of Latvia this summer. We noted throughout that celebrations devoted to the naming of children, the coming of age of young men and women, civil funerals and memorial observances are acquiring the force of new traditions, and are replacing baptisms, confirmations and other religious rites!

Just recently all the young people of the large fishing village of Mersragan, for instance, underwent the ceremony of confirmation. This year only two went to church and eleven girls and eight boys marked their coming of age in the new way. Some 67 young men and women along with their parents recently gathered at the stadium in the small city of Tukums, from where, to the strains of a solemn march, they proceeded to the House of Culture and participated in the celebration of their coming of age. The whole town watched the procession, the House of Culture was filled.... The line consisting of six or seven young people who chose to visit the pastor looked very sad compared to that. Just two or three years ago a church confirmation was considered an invariable tradition.

The same situation exists with baptisms, memorial observances, and funerals....

What is it that promotes the popularity of new traditions in Latvia?

First of all the fact that they knowingly preserve all that is bright and best in the national celebrations and customs. The civil ceremonies are endowed with a truly national character. All this is combined with an upbringing in the spirit of Soviet citizenship and a materialistic outlook.

It has been a long standing practice for the best friends of the parents to become the godparents of their children. Someone hurriedly announced that this was shameful as "godparents" perform an important role in the religious rite of baptism. The organizers of these new "namesdays" are determined enemies of this rite. But they preserved this ancient custom of selecting godparents of the children among the parents' best friends, and preserved the name of godfather and godmother, which among the people are synonymous with such words as brother, relative, and close friend.

Let the registry office issue a birth certificate to the parents. This is an official state document. Society gives another certificate at the naming ceremonies, which has no legal power, but one that is warm with the heartfelt joy of countrymen, friends and acquaintances. This is stressed by the fact that beside the parents' signatures are those of the godparents.

A special certificate is awarded at the coming of age celebrations as well. It opens with the proud call of the remarkable communist and a beloved young people's author, Nikolay Ostrovskiy: "Life is man's most precious possession. It is given to him only once, and it must be lived in a manner that will not cause bitter regret over the wasted years." This certificate does not, of course, replace the passport. This is not an official but a social exhortation for the young men and women. The church offers them its own document -- a certificate of confirmation, but it contains words that are strange and unfamiliar to the young man.

It has been a long standing custom for the young men to receive a dark formal suit and for the girls a pretty white dress. Yes, this custom was associated with religious procedures. But what does it have to do with obscurantism? Is it wrong for the young people to receive smart clothes on the day of their coming of age? How much joy they bring to them, and what a special tinge it adds to a significant occasion in their lives!

The organizers of the new traditions understood this and preserved the custom of preparing special clothes for the coming of age holidays; they also preserved the traditional character of this dress. But in donning these clothes the young men and women participate in a modern, Soviet celebration that arouses nationalist feelings and is animose towards any prejudices!

The people of Latvia love flowers and songs. Both have penetrated deeply into the life of the people. No matter what village you find yourself in, flowers are encountered everywhere. Not a single family celebration or social gathering takes place without song. At the present time all civil ceremonies here are conducted with flowers and songs.

All the young men and women invariably receive flowers at the coming of age celebrations. The culprits of the coming of age celebrations in the city of Tukums even on their way to the platform proceeded along a flower bedecked corridor; it was formed by young men and women in national costumes with bouquets of bright flowers in their hands.

Songs are heard at every celebration. The ceremony is usually accompanied not just by an orchestra but by an independent choir. It accompanies the solemn award of the certificates with a triumphant chorus, and concludes the celebrations with a popular folk song, which is joined by all those attending.

... 14 August, 1960 was memorial day in the city of Valmiera. This day is marked annually in Latvia, either during the summer or during early autumn on every cemetery. Previously those days were particularly "bountiful" for all the churches -- the Lutheran, Catholic and Greek Orthodox churches. But on this occasion the priests remained at home. Almost the entire adult population of Valmiera gathered without them at the two cemeteries of the city. For the first time the memorial day observances were civil and not religious ceremonies.

According to an old tradition, the graves of those who died during the past year were the first to be decorated with flowers. The best popular orators of the city appeared at the cemeteries. The speeches delivered by a poet and the lecturer Schmelte were heard with baited breath even by those who came just out of curiosity and were at first quite displeased with the absence of a pastor. Schmelte said -- "Today we are paying homage to the memory of our relatives who lived and toiled on this earth. We came not for a rendezvous with the life beyond the grave. We know that there is no other life, that there is no immortality in heaven. But we do know that there is an immortality of the human race and of human labor on earth. These graves contain people without whom there would not be the life that brings us happiness today, that will bring happiness to our children and grandchildren and to all of the generations to follow.

Schmelte talked of the great truth of communism, which bears happiness and freedom to all people on earth, to all workers.

The ceremony was accompanied by a choir and an orchestra.

Revolutionary and folk songs were sung. And an old custom was preserved, one that was formerly associated with the church: a little booklet was published by memorial day and distributed among all those present at the cemetery. It listed the ceremonial program, gave the words of the songs so that all those participating could join the choir; names of all those who died during the preceding year were printed at the end of the booklet.

Memorial observances are a sad day, but this time many of those leaving the cemeteries did so filled with thoughts and a feeling of spiritual satisfaction. The next day we met an old woman who was only recently a zealous parishoner of the local Lutheran church. She brought a letter to the editorial offices of the regional newspaper and expressed her thanks for the "good and beautiful" way in which the memory of her husband was honored -- an old artisan who worked all his life and raised his children.

#### "The Pastor Retires."

Directors of the civil ceremonies, which are discussed in this article, are accorded great respect in Latvia. We had an opportunity to meet some of these people.

... Gunar Drezin'sh is a teacher. He directs a group of members of the Society for the Dissemination of Political and Scientific Knowledge at the Burtņiyeki sovhoz and at the Matyshi rural soviet. This young, thoughtful and serious person possesses not only a broad viewpoint but remarkable oratorical talents; he is able to express in a few words the most significant thoughts that are at the same time understandable to a most variegated audience. He talks with an intensity that infects even those who at first meet him with mistrust. In addition to that he has a very good appearance: he is a tall, stately giant, behaves in a dignified manner and is modest.

Gunar Drezin'sh's fame as an orator has far transcended the limits of the local rural council. He has already been invited several times to appear at the naming ceremonies and at the coming of age celebrations.

Anton Yur'evich Silņiyeks, who is old enough to be Gunar's grandfather, lives in the city of Kandava. He participated in the revolutionary battles in Latvia, he fought in the ranks of Lettish riflemen on the civil war front and in the Lettish division during the years of the Great War for the Homeland. At the present time he is a pensioner and a secretary of the boarding-school party organization. This tall and even, it could be said, imposing man with a military bearing

knows no fatigue. He gives talks on days of national celebrations and on memorial days and funerals, he talks briefly, in a stern manner with much feeling.

Once he was met on the street by the local pastor, who angrily told him:

"Have we become colleagues? You started to take away my bread in your old age?"

"No, I am not your colleague," replied Silniyek, "you act by means of deception, and I act by means of truth; you act for money, while I act unselfishly."

Drezin'sh, Silniyek, and the Valmiyer lecturer Schmelte as well as other such propagandists are distinguished by their excellent knowledge of folk customs, which they expertly fill with new meaning. These people enjoy great personal authority and respect. Their words bear weight not only because they are vividly and colorfully expressed, but because they are profoundly truthful, sincere and honest.

As the movement for the "new traditions" expands, so does the need for such propagandists. Consequently, the problem of training such cadres, to help them expand their knowledge and to increase their mastery, grows before the appropriate organizations and particularly before the Organization for the Dissemination of Scientific and Technical Knowledge.

But the conduct of a civil ceremony requires not just the talents of a propagandist. The knowledge of a director and an artist are required, as well as that of reciter, singer and a musician. The efforts of many mass organizers are also required. We were witnesses to collective national creativity, sparkling with initiative, ingenuity and enthusiasm, that creates new traditions in the republic.

Due to the absence of new songs especially composed for the naming, coming of age, wedding, civil funerals and memorial day celebrations, many rural soviets publish their own editions containing national and revolutionary songs suitable for the various occasions; sometimes new words are added to old popular tunes.

Unfortunately the writers, composers, theater people, etc., still do not take part in this important matter.

#### This Deserves Dissemination.

One of the oldest traditions in Latvia and other Baltic countries is the observance of the Ivanov Day (24 June). This day of the summer solstice is an ancient national fete, which has since time immemorial become a day of mass outdoor cele-

brations. In Latvia, preparations for this celebration are started many weeks ahead of time; a special beer is brewed, and special types of cheeses are prepared. Here this day is called "Ligo", i.e. happiness. At one time the church attempted to prevent the celebration of this "heathen" holiday. Becoming convinced of the fruitlessness of this, it attempted exploitation. It declared this day Ivanov Day -- the day of all those named Ivan and Yanov, a name that is, by the way, one of the most numerous in Latvia. However, despite the contrivance of the clerics, this gay summer fete failed to acquire a religious context, remaining a cause for merry-making, for night dancing and rejoicing by the outdoor fires.

Under our conditions it presents a particularly great opportunity for clever, tactical and dedicated work by the propagandists. The gay folk festival can easily be deprived of any religious connotation. The traditional songs performed on that day, called "Ligo", with a repetitive melody and accompaniment but with different words are reminiscent of our popular verses and may be excellent means of propaganda, satirical characterizations and expressions of praise for the outstanding members of the new village.

It is remembered how almost a quarter of a century ago the attempts to win the winter folk fir tree from the church were started in the Ukraine on the initiative of a remarkable communist, Pavel Petrovich Postyshev. The komzsmol members and communists did not fear the fact that the decorated fir tree was for many centuries a part of one of the most significant christian church celebrations, that of the birth of Christ. They were not afraid because they were certain that they would win from the church this guest from the evergreen forest that is so joyful to behold in the midst of a cold winter.

At the present time a great majority of Soviet young people do not know that the New Year's fir tree, which shines so magnificently for the millions of children as well as adults, could at one time spread religious dope! And there were those who considered the holiday of the New Year's fir tree the exclusive domain of the church....

We are assured that the Latvian "Ligo" will also soon become a celebration as devoid of religion as the New Year's fir tree. Only the elderly people and historians will be able to talk about those "orthodox people" who in our time attempted to "close" the national fete under the pretext of increased anti-religious propaganda.

The struggle against religious prejudices and preconceptions acquires variegated forms, organically associated with the existence and daily life of the people. The consolidation

of "new traditions" in Latvia consists of one such real and effective form.

\* \* \* \* \*

## BOOK EXHIBIT

Following is the translation of an article by A. Guseva and I. Kernes entitled Knizhnaya Vystavka (English version above) in Nauka i Religiya (Science and Religion), pp. 75-79, Moscow, No. 12, December, 1960.

Among the numerous methods used by the libraries to popularize literature, an important place is occupied by the book and book-illustration displays. As they are a form of visual propaganda, they are within the grasp of the widest segments of the population. The displays permit a direct acquaintance with the book, article and illustration. At the same time the reader sees the book that interests him in combination with other literature and material: quotations, illustrations, texts, etc., which reveal the content and purpose of the given book exhibit.

Depending upon the tasks established by the organizers of the book exhibits as well as the possibilities available at the library, such book exhibits may consist of either book or book-illustration displays. It is easy to replace one book with another at the exhibit, or to supplement it with a newly published book.

Below we list some material recommended for the organization of a book-illustration exhibit and a library poster for clubs, Houses of Culture and libraries.

Such an exhibit is primarily designed for work with the faithful. The books that are displayed are primarily concerned with a description of the origin of religion and means of overcoming it, the essence of the classes is explained as well as the false nature of the religious dogmas. If the believing reader's acquaintance with these books will aid him in becoming doubtful about the validity of religious dogmas, the task of such a book exhibit may be considered as having been accomplished.

The exhibit material may also be successfully used for work with other categories of readers. They will aid some in consolidating their scientific outlook, to others, especially younger people, it will provide a protection against the noxious influence of religious ideology, and still others will be aided in their attempts to become literate propagandists of atheism.

A book-illustration exhibit, "The Truth About Religion", may consist of the following sections:

1. Marxism-Leninism on religion and ways of overcoming it.

2. Communist morals and religious morals.
3. Science versus religion.
4. Religious celebrations and rites.
5. Religious sectarianism.
6. They broke with religion.

### Marxism-Leninism on Religion and Ways of Overcoming It.

The works of K. Marx, F. Engels and V.I. Lenin provide a scientific explanation of the origin of religion, indicate the reactionary essence of religious ideology and methods of overcoming it.

1. Marx, K. and Engels, F., O Religii (On Religion), Moscow, State Publishing House for Political Literature, 1955, 303 pages.

2. Lenin, V.I., O Religii (On Religion), Moscow, State Publishing House for Political Literature, 1955, 80 pages.

We recommend the inclusion of the following quotation at this point: "All contemporary religions and churches and all types of religious organizations are always regarded by Marxism as organs of bourgeois reaction, that serve to preserve the exploitation and the stupefaction of the working class." (V.I. Lenin, Works, Vol. 15, pp. 371-372).

Viewpoints of the founders of Marxism-Leninism on the subject of religion and means of overcoming it are expressed in the CPSU program, in the decisions of the Central Committee as well as in the plenums, conferences and congresses of the Party. These documents are collected in a book entitled Kommunisticheskaya Partiya i Sovetskoye Pravitel'stvo o Religii i Tserkvi (The Communist Party and the Soviet Government on Religion and Church), Moscow, State Publishing House for Political Literature, 1959, 119 pages.

3. O Zadachakh Partiynoy Propagandy v Sovremennykh Usloviyakh. Postanovleniye To KPSS /ot 9 Yanvarya 1960 Goda./ (On the Problems of Party Propaganda Under the Present Conditions. Resolution of the Central Committee of the CPSU /on 9 January 1960/), Moscow, State Publishing House for Political Literature, 1960, 32 pages.

The books that are recommended below are authored by some of the outstanding leaders of the Communist Party and of the Soviet Government.

4. Khrushchev, N.S., O Kontrol'nykh Tsifrakh Razvitiya Narodnogo Khozyaystva SSSR na 1959-1965 Gody. Doklad i Zaklyuchitel'noye Slovo na Vneocherednom XXI S"ezde Kommunisticheskoy Partii Sovetskogo Soyuz 27 Yanvarya i 5 Fevralya 1959 Goda. (On the Control Figures of the Development of the National Economy of the USSR for 1959-1965. A Report and

Concluding Remarks at the Extraordinary XXI Congress of the Communist Party of the Soviet Union on 27 January and 5 February 1959), Moscow, State Publishing House for Political Literature, 1959, 176 pages, with a portrait.

This book may be opened on page 59 which is the beginning of a section entitled "On Communist Education and National Education. The Development of Science and Culture," pages 59-68.

5. Yaroslavskiy, E.O., O Religii (On Religion), Moscow, State Publishing House for Political Literature, 1958, 640 pages, illustrated and one portrait. (A collection of the more significant works of E. Yaroslavskiy on religion.) The first part of the book contains a collection of articles on the relationship of the Communist Party to religion and on the separation of state from the church in the USSR.

6. Yaroslavskiy, E., Bibliya Dlya Veruyushchikh i Neveruyushchikh (Bible for the Believers and the Non-Believers), Moscow, State Publishing House for Political Literature, 1958, 408 pages.

7. Lunacharskiy, A.V., Pochemy Nel'zya Verit' v Boga (Why we can not Believe in God), Moscow, State Publishing House for Political Literature, 1958, 70 pages, (popular brochure on atheism).

8. Skvortsov-Stepanov, I.I., Besedy o Vere (Talks on Faith), Moscow, State Publishing House for Political Literature, 1960, 40 pages with illustrations.

We recommend that the exhibit also include a book by one of the leaders of the German proletariat, student and a follower, K. Marx, F. Engels and A. Bebel'.

9. Bebel', A., Khristianstvo i Sotsializm (Christianity and Socialism), Moscow, State Publishing House for Political Literature, 1959, 40 pages.

Then the following books:

1. Kryvelev, I.A., Lenin o Religii (Lenin on Religion), Moscow, Academy of Sciences USSR, 1960, 239 pages with illustrations.

2. Kolonitskiy, P.F., Marksizm-Leninizm o Religii (Marxism-Leninism on Religion), Moscow, Military Publishing House, 1959, 122 pages (Popular scientific library).

3. Sputnik Ateista (Guidebook for the Atheist), Moscow, State Publishing House for Political Literature, 1959, 544 pages, with illustrations, 46 lithographical illustrations.

The guidebook is designed for lecturers, propagandists, conversationalists, who conduct atheistic propaganda and struggle with remnants of religion.

It is feasible to establish a sub-section entitled, "The Origins and Class Essence of Religion" in the section on "Marxism-Leninism on Religion and Means of Overcoming it".

The following books may be included there:

1. Yaroslavskiy, E., Kak Rodyatsya, Zhivut i Umirayut Bogi i Bogini (How Gods and Goddesses are Born, Live and Die), Moscow, "Sov. Rossiya" (Soviet Russia), 1959, 230 pages.
  2. Gubanov, N.I., Pochemy na Zemle Mnogo Religi (Why there Are Many Religions on Earth), Moscow, "Znaniye" (Knowledge), 1959, 30 pages, illustrated.
  3. Kazhdan, Z.P., Kak Chelovek Spzdal Boga (How Man Created God), Moscow, "Sov. Rossiya", 1959, 101 pages, illustrated.
  4. Lentsman, Ya. A., Proiskhozhdeniye Khristianstva (The Origin of Christianity), Moscow, Academy of Sciences USSR, 1958, 268 pages.
  5. Pavelkin, P.A., Chto Takoye Religiya. Nauchno-Popul. Lektsii i Besedy (What is Religion. Popular Scientific Lectures and Discussions), 2d supplemented edition, Moscow, State Publishing House for Political Literature, 1960, 335 pages.
  6. Rassel, B., Pochemy Ya Ne Khristianin (Why I am not a Christian), translated from the English language by I.Z. Romanov, Moscow, State Publishing House for Foreign Literature, 1958, 30 pages.
- The author, a British bourgeois scientist and philosopher, cleverly criticizes christianity and the legend of Christ; he reveals the reactionary role of the church.
7. Sheyman, M.M., Papstvo (The Papacy), Moscow, Academy of Sciences USSR, 1959, 210 pages, illustrated, one lithograph picture.

#### The Communist Morale and the Religious Morale.

In the opinion of the religious leaders, only religion was and is the bearer of morality, only faith in god can be conducive to moral progress. Is that so?

The books offered in this section convincingly refute these contentions.

1. Skvortsov-Stepanov, I.I., Blagochestivyye Razmyshleniya ob Ade i Raye, Besakh Angelakh, Greshnikakh i Pravednikakh i o Putyakh k Spaseniyu (Pious Deliberations on Hell and Paradise, Devils and Angels, on Sinners and the Righteous and on the Paths to Salvation), Moscow, State Publishing House for Political Literature, 1958, 11 pages (popular library on atheism).
2. Andreyev, G.L., Kakuyu Moral' Propoveduyet Religiya? (What Type of Morale is Preached by Religion?) Moscow, "Znaniye", 1959, 32 pages.
3. Belyayev, K.I., Religiya i Byt (Religion and Life),

Moscow, "Znaniye", 1958, 32 pages.

4. Prokof'yev, V.I., "Anti-Humanistic Character of Religious Morale", Voprosy Filosofii (Problems of Philosophy), 1959, No. 9, pp. 29-42.

5. Perovskiy, E.I., Religiya i Deti (Religion and Children), Moscow, "Sov. Rossiya", 1959, 48 pages.

6. Rakitov, A.I., V Chem Vred Religioznoy Morali pri Sotsializme (What is the Harm of Religious Morale Under Socialism), Moscow, State Publishing House for Political Literature, 1960, 48 pages (small library for the agitator).

7. Shulgin, M.M., O D'yavole i Chudesakh (On the Devil and Miracles), Moscow, State Publishing House for Political Literature, 1959, 101 pages, illustrated, (Popular scientific library on atheism).

We recommend that the following be included in this section: Illustrations by V.V. Pukirev, "An Uneven Match", Kul'turno-Prosvetitel'naya Rabota (Cultural-educational work), 1959, No. 6, color supplement between pages 48 and 49. Illustration by V.G. Perov, "Sermon in the Village", Kul'turno-Prosvetitel'naya Rabota, 1959, No. 7, color supplement between pages 48 and 49, and an illustration by I.E. Repin, "Rejection of the Confession" in Ateisticheskaya Propaganda v Klube (Atheistic Propaganda in the Club), Moscow, "Sov. Rossiya", 1959, a supplement between pages 72 and 73.

### Science Against Religion.

This section describes the irreconcilable struggle that was and is being conducted between science and religion.

This section of the exhibit may be opened with a quotation from F. Engels:

"...One fortress after another capitulates before the onslaught of science, until, finally, all of the limitless expanse of nature is conquered by knowledge and it no longer has room for a creator", K. Marx and F. Engels, O Religii (On Religion), Moscow, 1955, page 148.

The reader will peruse the following books with interest:

1. Nauka i Religiya (Science and Religion), a collection of shorthand records of lectures read at the All-Union Conference-Seminar on Scientific-Atheistic Problems, Moscow, 1957, 431 pages.

2. Kashen, M., Nauka i Religiya, translated from the French language, Publishing House for Foreign Literature, 1958, 60 pages.

M. Kashen, an outstanding leader of the French and international workers' movement, in drawing a picture of the struggle between science and religion, defends the

propriety of a materialistic viewpoint.

3. Kryvelev, I.A., Sovremennoye Bogosloviye i Nauka (Contemporary Theology and Science), Moscow, State Publishing House for Political Literature, 1959, 206 pages.

4. Materializm i Religiya (Materialism and Religion), a collection of articles edited by I.D. Pantskhava, Moscow, 1958, 250 pages.

5. Kol'man, E., Pravoslaviye o Vere i Znani (Orthodoxy on Faith and Knowledge), Moscow, State Publishing House for Political Literature, 1959, 72 pages.

E. Kol'man, a doctor of philosophy, professor of mathematics, replies to letters from workers in which they ask about the attitude of the orthodox church towards science.

6. Prokof'yev, V.I., Znaniye i Vera v Boga (Knowledge and the Belief in God), Moscow, Military Publishing House, 1959, 156 pages, illustrated (a popular scientific library).

The book examines the following problems: how and when life occurred on earth, does man have a "soul", how science explains dreams and dream-visions, how man learns about and conquers nature.

Mayakovskiy's words may be cited at this point:

Comrade,

Arise!

What are you bowing before god for?!

In the free

and learned century

Of today

Learn of the world

and man

Not from priests and sorcerers

But from books

from schools!

Mayakovskiy, V.V., "Complete Collection of Works in 13 volumes", Vol. 5, Moscow, 1957, page 195.

7. Ryazantsev, N.I., Nauchnyye Ubezhdeniya i Religioznaya Vera (Scientific Convictions and Religious Faith), Moscow, "Znaniye", 1959, 40 pages.

#### Literature on the Questions of Natural Science.

1. Bazykin, V.V., Komarov, V.N., Kosmicheskiye Polety i Ikh Ateisticheskoye Znacheneye (Cosmic Flights and their Atheistic Significance), Moscow, Society for the Dissemination of Political and Scientific Knowledge RSFSR, 1959, 30 pages.

2. Gurev, G.A., Nauka i Religiya o Stroyenii Vseleyennoy (Science and Religion on the Structure of the Universe),

Moscow, "Mol. Gvardiya" (Young Guard), 1955, 64 pages.

A reproduction of G.F. Bekhert's painting, pg. 77, entitled, "The Interrogation of Galilei Galileo by the Inquisitionists" in Sputnik Ateista, Moscow, 1959, a supplement.

3. Klor, O., Yestestvosnaniye, Religiya i Tserkov' (Natural Science, Religion and Church), translated from the German language, Moscow, State Publishing House for Political Literature, 1960, 133 pages (Scientific library for the atheist).

4. Koshelevskiy, D.I., Razveyannyye Mify Biblii (The Dissipated Myths of the Bible). A refutation of religious concepts about the World, Moscow, "Znaniye", 1958, 39 pages.

5. Mansurov, N.S., Nauka i Religiya o Prirode (Science and Religion on Nature), Moscow, Military Publishing House, 1958, 64 pages, (Scientific popular library).

6. Oparin, A.I., Deborin, G.A., Sovremennaya Nauka o Vozniknovenii Zhizni na Zemle (Contemporary Science on the Origin of Life on Earth), "Znaniye", 1959, 32 pages.

7. Kalinin, A.A., Nauka i Religiya o Vozniknovenii Soznaniya (Science and Religion on the Origin of Consciousness), Moscow, "Znaniye", 1959, 32 pages.

8. Il'yin, N.A., Nauka i Religiya o Zhizni i Smerti (Science and Religion on Life and Death), Moscow, State Publishing House for Political Literature, 1959, 38 pages, (Popular library on atheism).

9. Trakhtman, Ya. N., Medetsina i Religiya (Medicine and Religion), Moscow, State Publishing House of Cultural Educational Literature, 1956, 38 pages.

We recommend the introduction of the following excerpt from N.A. Nekrasov's poem, "Frost, Red Nose", at this point:

They lowered my kindred through a hole in the ice,  
Placed him under the chicken roost...  
He submitted to all, like a dove, --  
It is bad, he neither drinks nor eats!  
... The peasant woman decided: and at night  
She went to the monastery afar  
(about ten miles from the village),  
Where a certain icon had healing powers,  
She went and returned with the icon --  
The ailing one was already lying silent,  
Dressed as if for the casket,  
He saw his wife, groaned  
and died....

This section of the exhibit may be well illustrated with material contained in the album, Nauka i Religiya, Moscow,

State Publishing House for Political Literature, 1958, or Moscow, "Sov. Rossiya", 1959, 41 lithograph illustrations.

10. Mezentssev, V.A., Mozhno li Predvidet' Budushchee? (Can the Future be Foreseen?), 2d Revised edition, Moscow, State Publishing House for Political Literature, 1959, 96 pages.

The author shows the basic difference between scientific forecasts and all types of fortune telling and prophesying by means of a number of examples.

11. Parnyuk, M.A., Nauka i Religiya ob Obshchestvennoy Zhizni. (Besedy), (Science and Religion on Public Life. (Discussions)), Moscow, "Znaniye", 1959, 48 pages.

### Religious Holidays and Rites.

Material contained in this section exposes the essence of religious rites and holidays and points out the great damage they cause the national economy by detracting people from work, by undermining the labor discipline and health of the workers.

1. Skvortsov-Stepanov, I.I., O Tainstve Svyatogo Prichashcheniya (On the Sacrament of the Holy Communion), Moscow, State Publishing House for Political Literature, 1959, 30 pages, illustrated.

2. Belov, A.V., and Pevzner, A.M., O Prazdnikakh Prestol'nykh (On the Patron Saint Holidays), Moscow, "Znaniye", 1960, 40 pages.

3. Malevan'nyy, A.M., O Religioznykh Obryadakh i Prazdnikakh (On Religious Rites and Holidays), Stalino Book Publishing House, 1959, 46 pages, illustrated (Library of the atheist).

Illustration: V.G. Perov's "Religious Procession in the Country During Easter", in Sputnik Ateista, Moscow, 1959, an insert at the end of the book, or Kul'turno-Prosvetitel'naya Rabota (Cultural Educational Work), 1960, No. 2, an insert between pages 48 and 49.

4. Suglov, G.A., Razdum'ye o Postakh, (Deliberations on Fasting), Moscow, State Publishing House for Political Literature, 1959, 32 pages, illustrated.

5. Kovalev, F.I., "What is the Price of Religious Holidays?" in Kul'turno-Prosvetitel'naya Rabota, 1960, No. 5, pp. 51-52.

6. Sidorov, D.I., O Khristianskikh Prazdnikakh, Postakh i Obryadakh (On Christian Holidays, Fasts and Rites), Moscow, Military Publishing House, 1959, 208 pages, illustrated (popular scientific library).

7. Suglov, G.A., Venchavetsya Raba Bozhiya (A Woman

Under God is Getting Married), Moscow, State Publishing House for Political Literature, 1959, 56 pages, illustrated.

### Religious Sectarianism.

In those areas where the influence of religious sects on certain segments of the workers is still felt, we recommend the creation of an independent book-illustration exhibit. The basis for such an exhibit may be the books recommended under the first and fifth sections.

A.I. Klibanov's article on the origin of religious sectarianism in our country may be recommended (Nauka i Religiya, Moscow, 1957, pp. 371-392).

The most numerous sect in the USSR at the present time is the group known as the Evangelical Christian-Baptists. The reactionary essence of Baptist concepts are revealed in the following books:

1. Kryvelev, I.A., Evangel'skiye Skazaniya i ikh Smysl (Evangelical Sayings and Their Meaning), Moscow, "Sov. Rossiya", 1959, 120 pages, illustrated, eight lithograph illustrations.

2. Mayat, E.V., Uzkov, I.N., "Brat'ya" i "Sestry" vo Christe ("Brothers" and "Sisters" in Christ), Moscow, "Sov. Rossiya", 1960, 72 pages, illustrated.

3. Serdobol'skaya, L.A., Reaktsionnaya Sushchnost' Baptisma (The Reactionary Essence of the Baptist Concepts), Leningrad, Lenin Publishing House, 1960, 44 pages, illustrated, (atheist's library).

Information about a sect called "Jehovah's Witnesses", that hides its clearly anti-Soviet activities behind a religious facade, may be obtained from the following books:

1. Bezuglov, A.A., Prishedshiye iz Mraka (Those Who Appeared From the Dark), Moscow, State Publishing House for Political Literature, 1960, 45 pages, illustrated.

2. Pritchina, E.A., "Svideteli Iegovy" na Sluzhbe Imperializma ("Jehovah's Witnesses" in the Service of the Imperialists), Moscow, 1959, 31 pages, Society for the Dissemination of Political and Scientific Knowledge, RSFSR.

3. Rekemchuk, A.E., Dvoynoye Dno. ("Svideteli Iegovy") (The False Bottom. /Jehovah's Witnesses/), Moscow, State Publishing House for Political Literature, 1959, 45 pages, illustrated. A documentary novel.

4. Bartoshevich, E., Borisoglebskiy, E., "Redemption and Sacrifices" in Nauka i Religiya, 1960, No. 4, pp. 41-48.

### They Broke With Religion.

The readers will familiarize themselves with great interest with the stories of former servants of cults, theologians and the faithful on how they freed themselves from the religious dope.

1. Duluman, E.K., Pochemu Ya Perestal Verit' v Boga (Why I Stopped Believing in God), Moscow, "Mol. Gvardiya", 1957, 45 pages.

2. Kuzen, P.M., Pochemu Ya Snyal San Svyashchennika (Why I Defrocked Myself), Leningrad, Lenin Publishing House, 1960, 30 pages (Library of the atheist).

3. My Byli Baptistami (We Were Baptists), the collection compiled by V.I. Golubovich, Moscow, State Publishing House of Political Literature, 1960, 110 pages.

4. Myachin, F.N., Ne po Puti (Moy Razruch s Sektantami-Pyatidesyatnikami) (Not Along the Way. /My Break with the Sectarian Quinquagenarians/), Moscow, State Publishing House for Political Literature, 1959, 72 pages.

5. Osipov, A.A., Put' k Dukhovnoy Svobode. (Rasskaz Byvshego Bogoslova) (The Path to Spiritual Peace. /The Story of a Former Theologian/), Moscow, State Publishing House for Political Literature, 1960, 80 pages.

6. Pochemu My Porvali s Religiyey (Why we Broke With Religion), Moscow, State Publishing House for Political Literature, 1959, 211 pages.

7. Chernov, A.T., Ya Otrekayus' (I Renounce), Moscow, "Sov. Rossiya", 1959, 30 pages.

8. Spasskiy, N.N., Nye Khochu Obmanyvat' (Otkrytoye Pis'mo Yepiskopu Astrakhanskomy i Stalingradskomu Sergiyu) (I Don't Want to Deceive. /An Open Letter to the Archbishop Sergius of Astrakhan' and Stalingrad/), Moscow, "Sov. Rossiya", 1960, 48 pages.

The exhibit entitled, "The Truth About Religion" should include anti-religious artistic literature:

1. Russkiye Pisateli o Religii (Russian Authors on Religion), Moscow, "Sov. Rossiya", 1959, 470 pages.

Among the authors are -- A.N. Radishchev, A.S. Pushkin, A.I. Gertsen, V.G. Belinskiy, N.A. Nekrasov, A.P. Chehov, L.N. Tolstoy, M. Gorkiy, V.V. Mayakovskiy, D. Bednyy, M.A. Sholohov, A.N. Tolstoy, A.A. Surkov, and others.

2. Ot Mraka k Svetu. Antireligioznaya Kniga Dlya Chteniya (From Darkness to Light. An Anti-Religious Book for Reading), Moscow, Publishing House for Children's Literature, 1959, 352 pages, illustrated.

3. S Togo Sveta. Antireligioznyye Skazki Narodov SSSR (From the Other World. Anti-Religious Tales of the Peoples of the USSR), Kharkov, Book Publishing House, 1959, 207 pages.

4. Puteshestviye v Ray i Obratno (A Trip to Paradise and Back), Moscow, Publishing House for Professional Literature,

1959, 72 pages, illustrated, a collection of stories.

5. Bez Maski. Sbornik Fel'yetonov (Without a Mask. A Collection of Feuilletons), Moscow, State Publishing House for Political Literature, 1960, 11 pages, illustrated.

6. Slovo -- Ateistam. Repertuarnyyi Sbornik (A Word to the Atheists. A Selected Collection), Moscow, State Publishing House for Professional Literature, 1959, 126 pages.

7. Da Skroyetsya T'ma! Ateisticheskiy Repertuarnyyi Sbornik (Let Darkness Perish! A Selected Atheistic Collection), Moscow, "Sov. Rossiya", 1959, 318 pages, illustrated, (Library of "Independent Artistic Activity").

The librarians may use the offered plan for an exhibit at their own discretion: depending upon the tasks at hand, its composition of readers, and its possibilities, they may organize a single exhibit or several exhibits dealing with different sections.

Along with the books and periodicals we also recommend the inclusion of a number of illustrations and texts. They may be displayed along with the literature in the corresponding sections or they may be separately mounted on a board placed next to the book display cases.

We advise that the exhibited books be accompanied by appropriate captions which may be obtained from Yu. M. Tugov's Osnovy Nauchnogo Ateizma (Basis of Scientific Atheism), Moscow, 1959 (V.I. Lenin State Library), as well as from the list of literature, found in a collection entitled Ateisticheskaya Propaganda v Klube (Atheistic Propaganda in the Club), Moscow, "Sov. Rossiya", 1959, pp. 84-95.

It is also desirable to have a number of statements by famous people on religion (Sputnik Ateista, Moscow, 1959, pp. 479-496 and the magazine Nauka i Religiya for 1959-1960), as well as several selections from anti-religious proverbs and sayings published in a book entitled, Sputnik Ateista, Moscow, 1959, pp. 497-499, and in the magazine Nauka i Religiya for 1960.

Material from the scientific popular atheistic magazine Nauka i Religiya should be widely used in every section of the exhibit. Sections one and two may include articles published in the magazine under the following headings: "The Truth About Religion" and "Consultation"; the exhibit section entitled, "Science and Religion" may include articles published in the magazine under the headings of "Man -- The Ruler of Nature" and "Calendar Pages"; the exhibit section entitled, "Story, Feuilleton, Pamphlet" may include artistic items from the magazine; drawings, photographs and reproductions of paintings found in that magazine may be used for creating the illustrated portion of the exhibit.

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In those cases where the library is unable to organize an exhibit, we advise the preparation of a library poster with the following recommended material:

1. Lenin, V.I., O Religii (On Religion), Moscow, 1955.
2. Kommunisticheskaya Partiya i Sovetskoye Pravitel'stvo o Religii i Tserkvi, Moscow, 1959.
3. Skvortsov-Stepanov, II., Mysli o Religii, Moscow, 1959.
4. Yaroslavskiy, E., O Religii, Moscow, 1958.
5. Sputnik Ateista, Moscow, 1959.
6. Pochemu my Porvali S Religiyey, Moscow, 1959.
7. The magazine Nauka i Religiya (Any issue).
8. Da Skroetsya T'ma! Ateisticheskiy Repertuarnyi Sbornik. Moscow, 1959.

The dust covers of these books should be either sketched or photographed. The other literature may be written on note paper or on cards and attached to the posters.

The following reproductions of paintings may be used: V.G. Perov's, "A Religious Procession in the Country During Easter", I.E. Repin's "A Religious Procession in the Kursk Province", V.V. Pukirev's "Uneven Match", and others.

Here we have merely presented sample exhibit and poster types. Each library will undoubtedly introduce its own changes, and will supplement the material recommended here with later publications and local editions.

|      |   |                |           |
|------|---|----------------|-----------|
| No.1 |   | Title          |           |
| 2    | 3 | 4              | Quotation |
| 5    | 6 | Illustration   |           |
| 7    | 8 | Pocket for map |           |

A sample poster.

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## NEW BOOKS ABOUT THE VATICAN AND THE CATHOLIC CHURCH

Following is the translation of an article by M. Sheynman entitled Novyye Knigi o Vatikane i Katolicheskoy Tserkvi (English version above) in Nauka i Religiya (Science and Religion), pp. 89-90, Moscow, No. 12, December, 1960.

In front of us are three books that throw light on the history of the papacy and that of the catholic church. The first two [See Note] were published as part of a popular scientific series by the Academy of Sciences USSR; the third book [See Note] was published in the German Democratic Republic by the Institute of History of the German Academy of Sciences.

[Note] Zaborov, M.A., Papstvo i Krestovyye Pokhody (Papacy and the Crusades), Moscow, Academy of Sciences USSR, 1960, 262 pages, price-3 rubles.

Domnich, M. Ya., Velikaya Frantsuzskaya Burzhuanaya Revolyutsiya i Katolicheskaya Tserkov' (The Great French Bourgeois Revolution and the Catholic Church), Moscow, Academy of Sciences USSR, 1960, 195 pages, price-3 rubles.

[Note] Winter, E., Rossiia i Papstvo (Russia and the Papacy), in the German language, Berlin, 1960, 364 pages.

M.A. Zaborov's book describes in detail the history of crusades and the role of the papacy in their organization. The crusades, which continued from the end of the 11th Century until the end of the 13th Century, are praised by the church and bourgeois writers as movements that allegedly pursued strictly religious goals -- "the liberation of the Holy Sepulcher" in Jerusalem from the "infidels". The author convincingly refutes such viewpoints and exposes fundamental economic and political reasons for the crusades.

The participants of these routing expeditions to the East, the knights and feudal lords, pursued rapacious and predatory purposes; the papacy in actively supporting and preaching these crusades, attempted to expand and further consolidate its power, to subjugate the Eastern church to Rome, and to increase the wealth and influence of the catholic church. The peasants who participated in these crusades, however, pursued other goals: they attempted to free themselves from the unbearable oppression of serfdom and were searching for a better lot in new places.

Italian cities engaged in trade were also interested in these crusades. The occupation and routing of Constantinople by the crusaders in the year 1204 was in the interests of the Venetian merchants.

The crusaders came to the countries of the East not as "liberators": in the four states which they established they introduced a feudal order even more cruel than those existing in Europe. A great mass of the indigenous population was destroyed; many of the survivors were turned into slaves by the crusaders. These "liberators" provoked much hatred, not only from the Muslum population but from the christians as well, and the states established by the crusaders did not last long.

The papacy took a most active part in the organization and conduct of these crusades and, therefore, bears the full responsibility for crimes committed by the crusaders.

M.A. Zaborov points out that at the present time the reactionary forces, the papacy included, utilize the slogans of the "crusades" to fan hostility and the propaganda of war against the socialist countries.

M. Ya. Domnich's book acquaints the reader with events that occurred at the end of the 18th Century. It tells about the relationship of the catholic church and of the papacy to the French bourgeois revolution.

The crusades are even today lauded and praised by church historians, whereas the French bourgeois revolution which occurred at the end of the 18th Century and had a great progressive influence on all the European countries, is still defamed in every way by the catholic clerics, writes this author. Prior to the revolution, the catholic church in France was a very great feudal lord: "the majority of historians agree that the church owned from 1/4 to 1/5 of the land in France, and in certain provinces . . . it owned up to 2/3 of the land." (Page 6).

Closely associated with the old order, it assumed an irreconcilable position towards the revolution and actively participated in all counter-revolutionary plots which aimed at restoring this order. In alliance with the aristocracy, the church used religion to kindle fanaticism, reverting to the fabrication of miracles for that purpose, such as the distribution of "Christ's letters", and so on. "In August of 1789," writes M. Ya. Domnich, "the clerics fabricated a letter from Jesus Christ which threatened that the fields of all those who refuse to pay the tithe will be stricken with infertility." (Page 23).

The church also had a hostile attitude towards the secularization of its land, towards the subjection of the clergy to civil law, which, even though it did not affect the catholic cult, did place the clergy under the jurisdiction of civil authorities. The priests refused to take an oath of allegiance to the constitution, retreated underground, to villages, where they plotted against the revolution.

M. Ya. Domnich conclusively indicates that many measures,

directed against the church and the clergy, were acts of self-defense from those who exploited religion for the organization of plots against the revolution.

The pages devoted to "The Cult of Reason" and de-christianization in M. Ya. Domnich's book are of considerable interest. "... The principal content of de-christianization," writes this author, "was not the struggle against religion in general, but an attempt to institute a new bourgeois religion to replace the existing one." (Page 139). The author correctly points out that forced de-christianization was wrong and politically harmful: it turned the masses of the faithful against the revolution and made them a blind tool of the nobility and the clergy. At the same time anti-religious notes appeared in the de-christianization campaign, points out M. Ya. Domnich, as well as a proper understanding of the means to combat religion: "...the future communist Grakkh Babef disagreed resolutely with the forcible struggle against religion...." (Page 127). The role of the papacy as one of the organizers of a war of the European powers against revolutionary France is shown in this book in a convincing manner.

The book, "Russia and the Papacy" by an eminent historian of the German Democratic Republic, professor Eduard Winter, represents the first part of his three volume work on the relationship of the papacy to Russia. The first volume examines the question of papal-Russian relations from the 10th to the middle of the 17th Century. In the subsequent two volumes, the author intends to bring the course of events up to the present time. E. Winter conclusively indicates how for centuries the papacy stopped at nothing, endeavored to bring Russia under its influence, to force catholicism upon it and to expand its wealth and power.

The author indicates that Russia's struggle against papal pretensions was a struggle for the independence not only of the Russian church but that of the Russian government as well. The history of the union is competently illuminated in this book -- the attempts made by the papacy to exploit the difficult position of Byzantium, to force it into catholicism and at the same time to subjugate the Russian Orthodox church.

E. Winter tells about the crusades involving the German and Swedish knights with the active participation of the papacy, about the papal representations to the Tartar-Mongol khans, on the aspirations of the papacy to rely on the Lithuanian and Polish feudal lords in its plans for the conquest of Russia. E. Winter used a great number of sources in writing his book, including little known sources, which makes his books most conclusive and his basic contentions very convincing.

After becoming acquainted with these documents and facts the reader forms a deduction that, in pursuing its goals, the

papacy has for many centuries conducted a policy hostile to the Russian people and that it collaborated with all those forces that infringed on the independence of the Russian state.

At the present time the papacy is one of the reactionary forces which actively collaborated with the imperialists and appears against the socialist countries, primarily against the USSR.

A knowledge of the history of the papacy aids in an understanding of its present day policy. All three books that are reviewed above provide the reader with extensive material on the history of the papacy, which will aid him in investigating the present policies of the Vatican.

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## AN INTERESTING CONFERENCE

-USSR-

Following is the translation of an article by A. Chipiris entitled Interesnaya Konferentsiya (English version above) in Turkmenskaya Iskra (Turkmen Spark), Ashkhabad, 16 December 1960, page 3.

An All-Russian scientific-theoretic conference took place during the last part of November in the city of Makhachkala. It was fully dedicated to the problems connected with remnants of Islamism and to means of overcoming it. Four hundred fifty representatives of various republics, territories, and regions of our country were present. A delegation from our Turkmen SSR was also present, and we were greatly honored having given three of the twelve addresses made at the Conference.

The Conference was intended to extend assistance to workers on the ideological front, and to supply lecturers-atheists with material for scientific-atheistic propaganda based on the latest achievements of technology, natural science and science in general. Besides, a summarization was made of previous experiences in the field of scientific-atheistic propaganda accumulated in the republics of our country.

Bachelor of Historical Sciences A. L. Letifov (Dagestan) in his paper dealt with problems of the education of workers in the spirit of communism. He gave many examples showing that adherence to religious rites is detrimental to the national economy and tends to maim people spiritually. Further, the speaker dwelt at considerable length on the methods for scientific-atheistic propaganda among different strata of the population. He also stressed a need for systematic scientific-atheistic propaganda among women, as it is among them that most of the believers are found.

Bachelor of Philosophic Sciences S.M. Gadzhiyev (Makhachkala), currently head of the Department of Philosophy in the V.I. Lenin Dagestan State University, read a paper concerning the "Trends Among the Clergy towards a Modernization of Islam Under Present Conditions." In convincing examples

he showed the ways by which Islamic clergy seeks to adapt itself to a socialist society, attempts to modernize Islam, and to reconcile it with the ideas of communism.

Sociological conceptions of Koran were subjected to criticism in the paper by Bachelor of Philosophic Sciences M. Abdullayev (Makhachkala). He expounded the ways by which Koran, in the name of Allah, sanctifies the system of exploitation, private property, and a division of society into rich and poor. He further showed how the Koran serves as a tool for social and spiritual enslavement of the working class, negates natural laws of development of society, and preaches the principle of Islamic exclusiveness and religious intolerance. M. Abdullayev also dwelt in detail on the animosity of the Koran to ideas of socialism and communism.

Senior Instructor of the Turkmen State University, D.I. Karly, read a paper of considerable interest -- "Islam as a Tool of Enslavement of Woman." It demonstrated that economic, social, political, and family oppression of women in a stratified, exploiting society was further aggravated through religious oppression. The speaker related in considerable detail the deprived-of-any-rights position of women in the East in general, and in pre-revolutionary Turkmenia in particular. Laws of "Adat" and "Shariat" deprived woman of any rights in the family and public life. She was an executor of her husband's and his relatives' will. Considerable part of the paper dealt with the liberation of Turkmenian women after the Great October Revolution, the establishment of "women's sections", and the mass inclusion of women in the public and cultural life. Finally, D.I. Karly reported on some remnants of the past, such as feudal-"bai-ish" treatment of women, which still persists in several districts of Turkmen SSR.

Bachelor of Philosophical Sciences A.V. Avksent'yev (Stavropol') appeared with an interesting paper on "Islamism in Life." He related to the audience that among some parts of the moslem population in the Northern Caucasus there still persist religious and outmoded ways of life connected with Islamism. They are especially tenacious in marital and family relations, such as payment of bride-money, giving in marriage of adolescent daughters, forbidding girls and women to participate in amateur art activities and sport competitions, to join men in festivities, to have meals at the same table with men, etc.

Comrade A.A. Katayev (Moscow), a research student of the Institute of Philosophy in the Academy of Sciences USSR, dedicated his paper to the criticism of religious concepts of justice, duty, consciousness and honor. He criticized some arguments offered by ministers of the Islamic cult, showing that "namaz" (prayer), fasts, sacrifices, and pilgrimages to Mecca are designed to suppress human will to live, to bring up

obedient followers of the teachings of Islam, and to have nothing in common with our communist morals, and communist concepts of duty and honor.

Bachelor of Philosophical Sciences, N.K. Kuliyeu (Ashkhabad) dedicated his paper to "Harmful Influences of Islamic Rites and Festivities on the Building of Communism." The speaker described in detail the rites still existing in Turkmen SSR as remnants of the past, and in several concrete examples showed the detrimental influences they have on the building of a communist society. He also exposed harmful influences of Islamic rites on everyday life.

Research student of the Institute of Philosophy at the Academy of Sciences USSR, Yu. G. Petrash (Moscow) devoted his paper to the theme - "Worship of Saints in Islam." Historic materials gathered in the republics of Central Asia gave the author a basis for analysis of the Holy Places of Islam. Such places prove to be of considerable harm to the believers. Instead of expected recovery quite often believers are infected by diseases crippling their bodies. The speaker gave many examples of roguery practiced by the ministers of Allah in so-called Holy Places.

The last day of the Conference was dedicated to a summarization of work done in the field of scientific-atheistic propaganda, as well as to discussions of papers read during the Conference.

A Doctor of Historical Sciences, comrade T. Hashayev, currently chairman of the Dagestan Branch of the Society for Dissemination of Scientific and Political Knowledge, read a paper on "Forms and Methods of Scientific-Atheistic Propaganda in Dagestan." At present, the Dagestan Branch has seven thousand members. An offensive against religion is carried on by a united front method. During ten months of the current year, the number of lectures on scientific atheism increased threefold as compared with 1959. Evenings of questions and answers are now widespread in the republic. Many clubs and atheistic circles are established. During the last two years the newspaper "Dagestanskaya Pravda" inserted on its pages 130 articles on atheistic and natural scientific themes.

Chairman of the scientific-atheistic section of the Adygey Branch of the Society, comrade YU. K. Namitokov (Maykop), read a paper on "Forms and Methods of Scientific-Atheistic Propaganda in Adygey." The author reported that in this autonomous region education of lecturers-atheists proceeds in a planned, systematic way.

The author of this article made a report on forms and methods of scientific-atheistic propaganda in Turkmenia. Here scientific-atheistic propaganda devotes special attention to specific local conditions which are closely connected with concrete problems of building communism. Individual discussions

with believers, as a form of scientific-atheistic propaganda, is becoming more and more frequent in this republic. After such discussions, many believers gradually leave their religious ways. Lately, the republic has established atheistic lecture bureaus in schools to strengthen scientific-atheistic propaganda among young people and school children. A booklet, "Why I Broke Off with Religion" was published in the Turkmenian and Russian languages. Many different forms and methods in the field of scientific-atheistic propaganda will work for the liberation of workers from religious prejudices.

In conclusion, the "All-Russian Scientific-Theoretic Conference on Problems of the Remnants of Islamism and Ways of its Eradication," adopted several recommendations and planned a few practical measures designed to improve scientific-atheistic propaganda.

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10,107 -- pp 1-52  
10,091 -- pp 153-156

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